

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)



JUNE 17, 1959

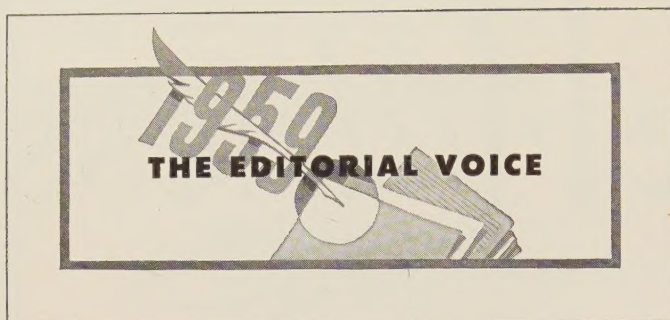


P. GENDREAU

BLACK-EYED SUSANS

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THE TRUE MOTIVE FOR CHRISTIAN CONDUCT

Selfish personal interest, says the Greek moral philosopher Epictetus, is the motive behind all human conduct.

By way of illustration he points to two dogs romping on the lawn with every appearance of friendship when suddenly someone tosses a piece of raw meat between them. Instantly their play turns into a savage fight as each struggles to get the meat for himself. Their friendship lasts only as long as their interests coincide. When those interests conflict they become snarling enemies.

Let us not condemn the old thinker for comparing the conduct of men to that of animals. The Bible frequently does and, humbling as it may be to us, we humans often look bad by the comparison. "Go to the ant, thou sluggard," says the voice of God in the Proverbs, "consider her ways, and be wise," and the prophet Jeremiah says, "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord."

The children of this world, Christ tells us, are often wiser than the children of light. In his discovery of the springs of human conduct Epictetus reveals an understanding of mankind far beyond that of the average Christian; and this in spite of the fact that the Christian claims to possess the Spirit of truth and the Greek did not.

If we would be wise in the wisdom of God we must face up to truth no matter how uncomplimentary it may be to us. It would be more comfortable to shrug off what our eyes behold and loyally declare our belief in the intrinsic goodness of all men; but our eternal welfare forbids that we deal thus dishonestly with reality. The truth is, men are not basically good; they are basically evil, and the essence of their sin lies in their selfishness.

The putting of our own interests before the glory of God is sin in its Godward aspect, and the putting of our own interests before those of our fellow men is sin as it relates to society. We know men are sinners because when they must choose between others and themselves they choose themselves every time. Personal interest sees to that.

Whether we are considering two men or two nations we see how personal interest controls their relation to each other. Two men can live together in perfect harmony as long as their interests coincide. Indeed it might

correctly be said that human society can exist only by organizing itself in such a manner as to serve the interests of the majority of persons composing it, or at least of those persons who are in a position to fight for their rights.

As long as their interests do not conflict nations may for centuries live side by side in peace; when a shift in population or a change in the economic structure takes place nations that have been friends for generations may suddenly become enemies. Hostility between nations or blocks of nations can always be traced to a clash of personal interest. All wars arise out of a collision of interests and must for that reason be recognized as a manifestation of sin. "From whence come wars and fightings among you?" asks James, "come they not hence, even of your lusts that war in your members?"

Human society is built upon a balance of personal interests. People are so used to seeing everyone serving his own ends that no other kind of conduct is expected. Only the eccentric dreamer would expect that unregenerate men could be persuaded to surrender their personal rights and devote themselves wholly to the interests of others. Occasionally small groups of persons have come together to try to form a selfless society, but in every instance they have lived to see their little utopia tear itself apart by the centrifugal force generated by the very selfishness they were trying so nobly to escape. The human heart is essentially selfish and it cannot be cured by external organization.

With the advent of Jesus Christ a new and radically different motive for human conduct was introduced into the world and its symbol is the cross. By His words Christ exposed the evil of self-interest and by His cross He demonstrated pure selfless love in its fullest perfection. He came not to be ministered unto, but to minister, and to give His life a ransom for many. Christ pleased not Himself, but lived in total devotion to the honor of God and the welfare of mankind, and when He died He set a crown of beauty upon a God-centered and an others-centered life.

The cross is a symbol of the selfless, others-centered life of Christ, but it does not end there. Our Lord made it also a symbol of the normal Christian life. "If any man will come after me," He said, "let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

The teaching here is too plain to miss. The self-interest motive in our conduct, though it is inherent in fallen human nature, is nevertheless an evil and destructive thing that can lead at last only to tragic and everlasting loss. Love alone can make our conduct acceptable to God.

It is time we checked our brand of Christianity against the New Testament. There is real danger that we may overlook this radical new motive for human conduct and go on serving our own interests under a disguise of godliness. And that is a mistake none of us can afford to make.

Milton: Thou Shouldst Be Living at This Hour

By REV. J. FURMAN MILLER

The churches these days are moving more and more toward unity and uniformity. Ecumenicity, they call it, but is it a sign of spiritual maturity? Not if uniformity is secured by coercion on the part of some and timidity on the part of others. Our greatest strength may lie not in unity but in division. Separation from theological error and freedom from ecclesiastical standardization—these are more to be desired than the unity that results from weakness. If the churches are looking for perfect accord let them go to the cemetery; they will find it there.—A. W. T.

JOHN MILTON would not have been at home in the church at Laodicea. Whatever may be our opinion of Milton, particularly of his prose writings, we must all agree that he is never tepid. Throughout the sharp hail of his invective sounds the sincere utterance of an exceptionally powerful mind. Whatever Milton has to say is said in the unmistakable tones of the war trumpet.

For this reason he has a unique message for our age. If the uncertain, the muted tones, of much of our modern theology, the visible confusion of blacks and whites which results in insipid gray—if *lukewarm* is an adjective which describes this as it appears today, then it will be a welcome relief to consider the opinions of a man not like ourselves.

One particular area of current lukewarm discussion which needs the authoritarian voice of John Milton is that of the ecumenical movements within the church. As usual, we do not have to read between the lines to learn what Milton thought; in *Areopagitica* it stands out clear as a sunlit mountain peak.

This incomparable defense of freedom was composed by Milton in 1644 to express his indignation at the increasing determination of the Presbyterian party in Parliament to reduce English religious practice and

opinion to a new uniformity. It was a repetition of the old, old story of one group's just rebellion against tyranny, followed by the infection of that same group by the very disease from which it had sought to deliver others.

In 1637 there had been a decree of the Star Chamber restricting freedom of the press; now, six years later, those who had revolted against Stuart tyranny were becoming continuously more determined to enforce their own brand of conformity and to silence the opposition. This fanned the flaming love of freedom which ever burned in Milton's heart.

The act of 1637 had been nullified in 1640 by the Puritans' abolition of the illegal court which had made it. For three years printing had been practically free from censorship, and a multitude of pamphlets had appeared representing every conceivable shade of religious and political philosophy.

As far as Milton was concerned, this freedom had produced a diversity of writing which was a most wholesome herald of progress and reform. In the wake of unfettered

intellectual activity and freedom to disagree at will, great advancement among the nations of the world was inevitable for England—so thought John Milton.

But to the narrow-minded churchmen of Milton's day this development was a menace to orthodox Calvinist thought as well as to the stability of the Commonwealth. In the conclusion of his masterful argument for liberty of unlicensed printing in England, Milton relates the theme of freedom of the press to the equally challenging problem of ecumenicity in the Christian church. Fearlessly he strikes out against conformity and the craven doctrine of union at any price.

"Truth is strong," he declares, "next to the Almighty. . . . Yet it is not impossible that she have more shapes than one." Drawing his analogy from the Biblical account of the building of Solomon's temple, Milton suggests the possibility that "while the temple of the Lord was building, some cutting, some squaring the marble, others hewing the cedars, there should be a sort of irrational men who would not consider there must be many schisms and dissections made in the quarry and in the timber, ere the house of God can be built. And when every stone is laid artfully together, it cannot be united into a continuity, it can but be contiguous in this world; neither can every piece of the building be of one form; nay, rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilarities that are not vastly disproportional, arises the goodly and graceful symmetry that commends the whole pile and structure. . . .



Rev. J. Furman Miller, Ph.D., will be teaching at Bryan College, Dayton, Tenn., in the fall.

They [these irrational men] fret, and out of their own weakness are in agony, lest those divisions and subdivisions will undo us. The adversary again applauds, and waits the hour, when they have branched themselves out (saith he) small enough into parties and partitions, then will be our time. Fool! he sees not the firm root, out of which we all grow, though into branches; nor will beware until he see our small divided maniples cutting through at every angle of his ill-united and unwieldy brigade."

Differences, then, according to Milton are indexes of growing, thinking minds, and we need not fear divisions of truth any more than the oak need become fearful of its own manifold branches. Let us rather fear that ever-threatening tyranny of little minds, that base conformity which shackles truth.

Milton, would thou wert living at this hour! ♦ ♦ ♦



Quotes from Our Contemporaries

Repentance is still an essential, according to ARVID F. CARLSON in *Covenant Weekly*:

"'Repentance' needs to be returned to our gospel vocabulary. It is not a work of merit but a gift of God. It is not optional but mandatory. It creates the very condition in which faith and grace can operate. The final element in the gospel message is that of remission of sins."

VOLUME 94 NUMBER 12

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SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. (Printed in U. S. A.)



Rev. Leslie W. Pippert
New Home Secretary



Rev. Howard E. Nelson
Retiring Home Secretary

Council Elects New Home Secretary

General Council, at its meeting in Buffalo, New York, in May elected Rev. Leslie W. Pippert, of St. Paul, Minn., as Secretary of the Home Department. Mr. Pippert has served as superintendent of the Northwestern District for the past seven years. In his new office he will have the general oversight of the fourteen districts of the Society's work in the United States, Canada, Mexico and Puerto Rico.

Mr. Pippert is a native of Iowa. He was graduated from St. Paul Bible College in 1933, and received the Th.B. degree from Taylor University in 1937. He was ordained in 1940. He was pastor at Grantsburg, Wisc.; Aberdeen, S. Dak.; Lyle, Echo and St. Paul (Hazel Park church), Minn., and also served as treasurer of the district for seven years before being elected superintendent in 1952. The Pipperts have two daughters, Marilyn, a junior in college, and Louise, a sophomore in high school. The family expects to move to the New York area late in August.

Mr. Pippert succeeds Rev. Howard E. Nelson, who has served the Society as Home Secretary since 1941. During Mr. Nelson's ministry the number of Alliance churches in the homeland has doubled, increasing from 546 in 1941 to 1,142 at the close of 1958. The home extension and key city program of the Home Department has been largely responsible for this growth.

Other phases of our present work which were developed under Mr. Nelson's leadership are the national Sunday school and national youth programs, the revolving fund loans for

church buildings, and the organization of the bureau of evangelism. With its staff of evangelists the bureau's services are available to churches throughout the Society, making it possible for many small churches to profit by the ministry of experienced men.

Another major contribution to the work of the Society during Mr. Nelson's administration has been the production of missionary promotional literature and missionary films. A committee composed of representatives of both the Home and Foreign Departments has worked under the general oversight of the Home Department in publishing and distributing pamphlets concerning our mission fields.

Mr. Nelson has served The Christian and Missionary Alliance officially since 1914, though he received his earliest training and experience as a "boy evangelist" in the Pittsburgh (Pa.) area under the guidance of the late E. D. Whiteside. He began his full-time ministry as an evangelist and later as pastor in the Central District. He served as assistant superintendent in the Central District (1926-28) and then as superintendent until his election as Home Secretary in 1941. He has served continuously on the Board of Managers since 1930.

Because Mr. Pippert has District commitments for the immediate future Mr. Nelson has been asked to remain at headquarters through the summer, after which it is expected he will accept some of the many invitations he constantly receives for ministry in the Society.



DONALD L. CHASE

Dr. Brown and the Preachers Chorus at Council

Dr. R. R. Brown—Founder and Director of the Preachers Chorus

General Council, in session in Buffalo, N. Y., May 13-18, appointed a committee composed of Rev. Robert W. Battles, Rev. Harold J. Sutton and Rev. Raymond McAfee to prepare a tribute to Dr. R. R. Brown on the fortieth anniversary of

the Preachers Chorus. Mr. McAfee read the tribute in the Sunday evening service, and the large audience warmly united in the expression. By regular motion it was placed in the Council Minutes of May 18. We are happy to present it here.

THIS year marks the fortieth anniversary of the Preachers Chorus, founded by Dr. R. R. Brown, of Omaha, Nebraska, at Toccoa Falls, Georgia, in 1919.

No one could possibly estimate the significance this group of singers has had in the spiritual ministry at Council through these years. It is so much a part of the public meetings that it is impossible to imagine its absence from them. And those who have sung in it have testified to the great joy and inspiration it has brought them.

Further, its testimony apart from Council has been far-reaching. The Chorus has sung over radio and television. It has provided inspirational rallies previous to Council. It has drawn people to public meetings who have been interested to hear a group of singing preachers. Nor has its ministry been limited to the homeland, for the ends of the earth have felt its influence.

All of these good and blessed things have come out of the vision that Dr. Brown had forty years ago.

But it has been more than vision. Months before Council the dedicated leader has worked hard to secure proper musical arrangements for male voices, in some

cases writing songs or choruses himself. He has gifted friends who have given the Chorus some of its finest selections. He has been the secretary, sending announcements to a mailing list of about 175 singers. In fact, Dr. Brown has established a blessed tradition that must continue as a necessary and vital part of Council.

In business session Council requested that recognition be given to Dr. Brown and appointed this committee to prepare a fitting tribute.

Words at such a time are so inadequate. Nothing we could do or say could properly express all Dr. Brown has meant to the Preachers Chorus, and to its tremendous ministry. Only eternity can measure its vast blessing and outreach.

But we are compelled to give him some special recognition, and this we gladly do. We request that we stand together and give to him, the best we are able, our united thanks and warm praise for his very significant leadership over the past forty years as founder and director of the Preachers Chorus, and in doing so we do not mean to imply this is his last year. We want you to carry on, Dr. Brown.

*The Indian does not want the white man to carry him . . .
he just wants "someone to take his hand"*

Training Indian Evangelists

By REV. KEITH M. BAILEY

WHEN an Indian Bible school was still but a dream I visited an aged Indian Christian. The day was beautiful and a June sun warmed the hillside where we sat. We talked of the great needs of the red men, particularly his spiritual needs. Briefly I outlined the vision and plan of our missionaries for preparing Indian young people to become pastors and teachers. I shall never forget how Brave Warrior turned to me and said, "Missionary, the Indian does not want the white man to carry him. He just wants someone to take his hand and guide him in the right path." The wisdom of many winters was in Brave Warrior's words and his approval helped strengthen our purpose. Mokahum Indian Bible School, at Cass Lake, Minnesota, is a means by which this vision is now becoming a reality.

Until a few years ago missionaries did all the preaching and teaching among the Indian people. There were but few Indian Sunday school teachers. Indian young people have gone to the cities and proved themselves in many professional fields. Some of them are artists, lawyers and doctors, outstanding in their field. How strange then that after three hundred years of missionary work there are only a few Indian pastors and evangelists in the whole United States.

Changes are taking place in Indian country these days. The people have awakened; the young folk are leading the way toward a different way of life. In such a crisis as this the greatest need of the Indian people is Christian leadership. The greatest benefit white missionaries can provide for the Indian people in this hour is to train spiritual workmen who will stay with them rather than seek their own advancement elsewhere.

It is true that there are schools to which Indians can go. Except for the unusual student, however, there are some serious problems. In many cases the educational program on the reservation is below par, and for an Indian to enter an institution of higher learning he must have special tutoring to bring him to the level of the general public school system. There are also the problems which rise from racial differences, language and culture. We believe that the greatest value in an Indian Bible school is that it keeps before the students the vision and need of their own people. A great number of students who have gone to schools in other places have been lost to the cause of Indian missions.

The Mokahum Indian Bible School was started by The Christian and Missionary Alliance in 1948. It is located on an Indian reservation and there are some ten thousand Indians within easy driving distance of the Bible school. This presents an ideal field of ministry for the students. Gospel teams engage in visitation work and conduct meetings among their own people.

The school term is six months, beginning in October and running until April. Students must complete four years of work before they can graduate. The curriculum includes the study of the whole Bible. The school also offers a number of subjects in Christian education, as well as training for the pastoral ministry and evangelistic work. Music courses develop the talents of those who are so gifted. The daily student prayer meeting gives opportunity to pray



Mr. Bailey was formerly director of the Mokahum Bible School at Cass Lake, Minn. He has recently become pastor of the Gospel Tabernacle (C. & M. A.), Oklahoma City, Okla.

for their people and for requests sent in by the missionaries. Foreign missionaries come to the campus and speak in the chapel. Through their messages our Indian young people have a burden for the whole world implanted in their hearts.

Mokahum trains workers not only for our Alliance mission but for a number of other missions also. It is an intertribal school, and enrollment often includes as many as eight different tribes and representatives of ten different missions. It is one of the few Indian Bible training schools in all the North American continent.

Last year Mokahum launched a field program to supplement regular Bible school work. Each summer part of the faculty conducts an extension Bible school in some area of the Indian field. This helps the missionaries engaged in local leadership training programs. There are many potential leaders who, because of financial difficulties, advanced age or large families, are unable to attend the regular Bible school. But by means of the short term school on the local field the church may realize the blessing of a ministry these leaders will be encouraged to undertake.

Along with the short term Bible school, Mokahum also offers a Bible correspondence course. This home study course, specially written for Indian people, assists in training and establishing those Indians who live in isolated communities. Another important ministry of the Mokahum Indian Bible School is the radio work. The Chippewa Bible Broadcast, sponsored by the school, is heard in over thirty reservations, bringing the gospel message to the Indian people in their own language.

The Mokahum Indian Bible School has a beautiful, forty-acre campus

covered with jackpine, white pine and birch. This timber plot has a real potential as a help in financing the school project. Plans are presently under way to farm this plot systematically under forestry supervision in order to realize the greatest possible financial return. The timber is not large but can be used for pulp, posts and other items. By the tree farming method we will have a crop from it each five years.

We have on the campus two dormitories, a summer camp kitchen and dormitory, chapel, two faculty houses and a new administration building. The latter provides classrooms, library, chapel, offices, dining hall, kitchen and a lounge. Our building plans for the future include a number of cottages for married couples.

We are often asked the question, "Do the students who attend the Indian Bible school pay toward its operation?" Each student pays \$200 for the six-month term. This covers less than a third of the actual cost of school operation, but the cost is kept down to this low figure because of the little money most of the Indians receive. With this situation it is necessary to subsidize the cost of operation by the gifts of interested people and offerings. We are grateful for the faithfulness of God's people who make possible the continuation of this needed ministry.

The Indians are not interested in the white man giving them every-

thing. The day has come when thinking Indian people desire to move out and do something for themselves. The training of leadership is our way of taking their hand and showing them the right path, the path that leads to a strong self-supporting, self-governing and self-propagating Indian church. We believe this is the solution to the evangelization of the Indian people in this generation.

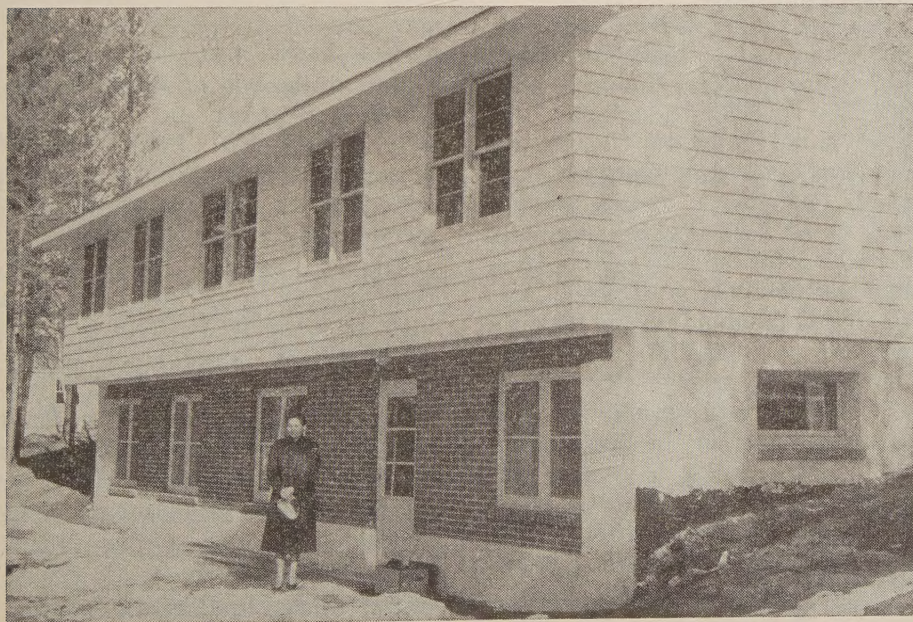
The Mokahum Bible School opens for its fall term in mid-October, and there are indications that a larger enrollment may be expected for 1959-60.

Further information concerning the Indian work of the C. & M. A. may be secured by writing Rev. Carl Volstad, 1361 Englewood Ave., St. Paul 4, Minn.

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One of the buildings of the Mokahum Indian Bible School at Cass Lake, Minn.

CARL VOLSTAD



About "Personalized" Missionary Giving

In the May 20 issue (page 12) THE ALLIANCE WITNESS called attention to a new ruling of the Internal Revenue Service concerning gifts marked for individual missionaries.

The Internal Revenue Service has for some time prohibited the deduction for tax purposes of contributions made directly to individuals. Recently they have enlarged their ruling to the extent that contributions to an organization that are earmarked for a particular individual or that are to be used by individuals are not deductible for income tax purposes. The enlargement of their present ruling has important consequences relative to the practice of "personalized" gifts to missionaries since these are not now deductible on the basis in which they have usually been offered.

It is most important that all Christian friends who have been giving such "personalized" gifts to missionaries be informed concerning this latest ruling of the Internal Revenue Service, which may govern the admission of deductions claimed in their giving. Gifts may still be given to mission-sponsored projects and claimed as deductions.—B. S. KING.

Renewal in Christ

By GEORGE MATHESON

"He that sat upon the throne said, Behold, I make all things new" (Rev. 21:5). To make things new is not the same as to make new things. To make new things is the work of the hand; to make things new is the work of the heart.

Whenever one sits upon the throne of the heart, all things are made new. They are made so without changing a line, without altering a feature. Enthroned in your heart an object of love, and you have renewed the universe. You have given an added note to every bird, a fresh joy to every brook, a fairer tint to every flower. The greater part of this world is painted from within. Its deepest colors are given to the eye by the heart; when the heart grows pale, nature grows wan.

When Christ sits upon the throne of the heart, He brings roses to the field. He does not make new things, but He makes things new. I do not think we are aware how much the value of a *thing* depends upon a *thought*. What is the difference between the wound inflicted by the surgeon and the wound inflicted by the malefactor? It is a thought—the difference between a purpose of pain and a purpose of mercy. Such is the change which, to me, Christ makes on this world. It is a mental change—altering the physical view.

It is just the difference between a purpose of pain and a purpose of

love. I once thought the ills of life were messages of vengeance—the thunderbolts of a vindictive God. But when Christ mounted my heart's throne, the thunderbolts became musical. Death was a chariot to bear me home. Pain was an operation to heal disease. Bereavement was a lifting of my treasures to a safer bank. Poverty was the test of my love. Clouds were the trial of my faith. Surprise was the proof of my patience. The fires of life were the cleansing of the golden chain.

O Thou who art seated upon the throne of the heart, my knowledge of Thy love has made all things fair.

The emerald rainbow of my soul has put new lights in the sky. Yesterday the whole creation was groaning and travailing in spirit; but it was in spirit, not in fact; it was a thought in the *soul* that put sackcloth on the *sky*. Today there has come a new thought to my soul; and creation groans no more. The world has caught fire from the joy of my love; the heavens declare its glory; the earth showeth its handiwork.

Not only does the day sing it; the very night reflects it. Dark places have caught the glow of Thy presence. Every valley has been exalted; service has been ennobled, sacrifice

has been beautified, patient suffering has been revered, humility has been made regal, self-restraint has been glorified, the sharing of sorrow has been called blessed, the surrender of the will has been called divine. The virtues of the vale have become the merits of the mount; the poor in spirit have the kingdom, the meek have the inheritance, the sacrificial have the comfort, the unsatisfied have the promise, the merciful have the crown, the peace-makers have the royalty, the martyrs for truth have the empire over all.

Jesus, the very thought of Thee has made this world new! ♦ ♦ ♦

Evangelical Activity in England

By REV. H. F. STEVENSON

WITH the approach of summer the pattern of evangelical activity in Britain changes somewhat. Evangelistic crusades give place to outdoor witness in parks and on beaches, and to a multitude of summer conferences.

The most notable event of the past months has been the Mission to Britain conducted by Tom Rees and a small team. They have visited every county in the British Isles, conducting one-night rallies in different towns six nights a week. Launched at a dedication service in St. Paul's Cathedral last October, this "round Britain whiz" culminated in a rally which filled the renowned Royal Albert Hall in London on Saturday, May 16.

It is difficult to assess a venture of this kind; interest varied as vastly as is humanly possible. One night in each place visited was too brief a contact for any vital work, of course; nevertheless in some centers there was quite notable response. One valued feature was the visit of a well-known evangelist to smaller towns off the beaten track, which in some instances have had no evangelistic effort for years.

During the final phase of the campaign the team was fortified by the

addition of Frank Boggs, whose delightful voice is much appreciated here. He was first introduced to the British public by Tom Rees, and his subsequent visits have all been made in association with his work. Mr. Boggs reached a far wider audience, however, in a TV program on Sunday, May 10—a rare distinction in this country to a visiting gospel singer. He also gave a recital in the Central Hall, Westminster, on the evening preceding the Royal Albert Hall rally.

Another lay evangelist, Eric Hutchings, launched in full-time evangelism through Billy Graham's visits here, has concluded a five-week campaign in the Midlands. The response rendered the counseling arrangements inadequate, so that an SOS had to be sent out for additional counselors for the final rally in Stoke Football Ground, on Saturday, May 16. Seven thousand people filled the ground—a remarkable crowd for a "home-grown" evangelist!

There is a keen sense of loss here at the prospect of the departure of



Mr. Stevenson is editor of "The Life of Faith," the well-known British evangelical weekly magazine. He is in close touch with the spiritual movements in Britain.

Rev. Stephen F. Olford to take up his new appointment as minister of Calvary Baptist Church in New York City. Thus he follows across the Atlantic his predecessor at Duke Street Baptist Church, Richmond, Surrey, Dr. Alan Redpath, now pastor of Moody Memorial Church, Chicago. Both are widely known in the dual capacities of evangelists and Keswick Convention speakers. We sometimes feel regretful that so many of our best men respond to calls from America: we realize that they are offered wider spheres of service—but we need them here! Mr. Olford is the son of Brethren missionaries to Africa, and a gifted expository preacher. Before his departure he will be giving a series of addresses at the young people's meetings at Keswick, July 11-18.

There is, it must be confessed, very little token of "breath from on high" in evangelical activity generally in Britain. Amid much earnest endeavor and devoted effort we recognize our great need of spiritual awakening. The wind bloweth where it listeth: here we have been praying long for the revival which alone can meet the need of these crucial days. We covet the fellowship in prayer of our brethren in America.



DAVID R. ENLOW, Editor

AT HOME

Businessmen in Texas set up new organization: A group of Texas businessmen have organized Christian Men, Inc., with the purpose of encouraging men "to make Christian salvation the occupation of their minds." President of the new group is Howard E. Butt, Jr., of Corpus Christi, vice-president of the H. E. Butt grocery chain.

Magazine counts American Mohammedans: There are 80,000 Moslems in the United States, according to the quarterly magazine *Muslim Sunrise*. It stated that there are mosques in Detroit, New York City, and Washington, D. C. Groups of Moslems are meeting in many other cities in homes and rented halls.

Moody films to go under water: "Sermons from Science" gospel films will soon be accompanying crews of American submarines on lengthy undersurface trips. This new use for these films produced by Moody Institute of Science came as the result of the recommendation for submarine use by the Atlantic Fleet chaplain.

American Bible Society reports highest circulation: The American Bible Society during 1958 achieved its highest annual world-wide distribution of Scriptures, totaling 16,629,496 volumes, it was reported at its 143rd annual meeting in New York City. Scriptures were circulated in 140 languages (9,188,987 volumes) in the United States and in 282 by the Overseas Department and associated Bible societies for which the American Bible Society provided subsidies.

ABROAD

Lauds Bible's role in developing Israel: "But for the Bible, Israel would never have returned to its land." With this tribute to the Holy Scriptures, Premier David Ben-Gurion greeted the seventh annual Bible Study Congress in Jerusalem. "No book," he went on to say, "has ever exerted such influence on any nation as the Bible has on Israel."

Japanese prince gets Bible: Japanese Gideons presented a specially inscribed Bible to Crown Prince Akihito to mark the beginning of their drive to distribute a second million copies of the Scriptures. Since 1950, when the Gideons began their work in Japan, the Japanese laymen have distributed a million copies of the Scriptures.

Moscow Fair to feature religious exhibit: Unlike the Brussels World's Fair exhibit in 1958, the American display at this summer's Moscow Fair will give space to America's religious life. Noting the absence of religion in Brussels, Senator Thomas J. Dodd, of Connecticut, asked the United States Information Agency to review the matter. In reply the USIA assured the Senator that "the exhibition at Moscow will illustrate the persuasive influence of religion in American life in a variety of ways."

PEOPLE

Honored by Korea's President Rhee: For "exceptionally praiseworthy service" to the people of Korea, Dr. Bob Pierce has been awarded the Medal for Public Welfare Service by President Syngman Rhee. The high honor for the American evangelist came on the eighth anniversary of the work in Korea of World Vision, Inc., of which Dr. Pierce is president.

Nigeria names "Leader of the Christians": A Southern Baptist missionary has received the honorary title of *Iyalode Onigbagbo* ("Leader of the Christians") from the *Timi* (king) of Ede, Nigeria. According to the *Daily Times*, of Lagos, this honor was conferred upon Miss Neale Young, who directs the Nigerian Baptist Women's Missionary Union, in appreciation of her twenty-two years of devoted service to the people of Ede.

Skid Row loses beloved "Captain Tom": Skid Row in Chicago lost one of its most devoted Christian friends with the death in Cedarville, Mich., of Senior Capt. Thomas A. Crocker, of the Salvation Army. "Captain Tom" headed the Harbor Light Center on Chicago's Madison Street for seven years in which, as a news account put it, "he helped an estimated 5,000 gather the threads of their lives and start anew."

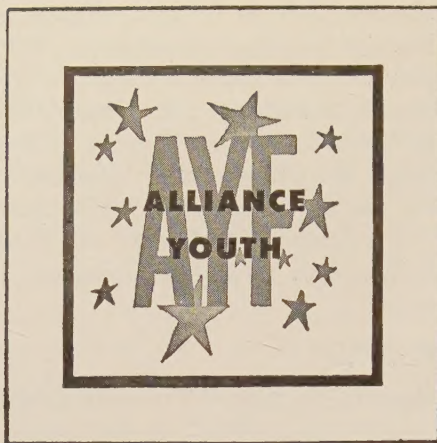
John Holland, radio pastor, dies: Dr. John Wesley Holland, eighty-two, radio pastor of the Little Brown Church of the Air, died May 15 in Chicago's St. Luke's Hospital. He was known to millions of listeners to Station WLS in Chicago as "Dr. John" during his twenty-six years of ministry at the microphone.

PEOPLE SAY

Dr. Carl F. H. Henry, editor of *Christianity Today*: "In colonial times, higher education found its incentive and inspiration in the Christian revelation of God and the world. Today, on the great American campuses, Biblical religion is engaged in a constant battle for survival."

THE PRESS

A new magazine is born: The Billy Graham Evangelistic Association has launched a monthly magazine devoted entirely to the work of evangelism. It is a tabloid-size periodical called *World Evangelism* which will carry news and pictures of evangelistic activities around the world.



WELDON B. BLACKFORD, Editor

Youth Conferences

WESTERN DISTRICT.

Freeport, Ill. Illinois and Eastern Iowa. July 6-12.

Fremont, Nebr.

Senior High and College. July 6-11.

Junior High. July 13-18.

Junior Camp. July 20-25.

SOUTH ATLANTIC DISTRICT.

Hendersonville, N. C.

Senior. July 4-11.

Intermediate. July 11-18.

Junior. July 18-25.

EASTERN DISTRICT.

New Freedom, Pa. Summit Grove.

Senior. July 18-25.

Junior. July 25-August 1.

NORTHEASTERN DISTRICT.

Rome, N. Y. Delta Lake.

Crusaders. July 11-18; July 18-25.

Seniors. August 8-15; August 15-22.

PACIFIC NORTHWEST DISTRICT.

Canby, Ore. Canby Grove Camp. July 9-19.

WESTERN CANADIAN DISTRICT.

Abbotsford, B. C. Fraser Valley Camp. July 6-12.

Langford Park, Alta. Whitewood Beach Camp. July 20-27.

Ford Q'Appelle, Sask. Echo Lake Camp. August 3-10.

Coleman, Alta. Crowsnest Lake Camp. August 17-24.

SOUTH PACIFIC DISTRICT.

Seven Oaks, Calif. Camp Radford. June 27-July 4.

Camp Meeker, Calif. Alliance Redwoods.

Senior. July 1-8.

Junior. July 8-11.

Crestline, Calif. Camp Seeley.

Southern California Junior. July 20-25.

Peppersauce Canyon, Ariz.

Junior. June 22-28.

Youth. June 29-July 5.

WESTERN PENNSYLVANIA DISTRICT.

Edinboro, Pa.

Junior. July 4-11.

Intermediate. July 11-18.

Senior. August 15-22.

NORTHWESTERN DISTRICT.

Minneapolis, Minn. Medicine Lake. July 6-12.

Kalispell, Mont. Dickey Lake. July 25-31.

St. Cloud, Minn. Camp Jim. August 3-8.

A New Communication Line

Lines of communication are important. The telephone now brings the east and west coasts of our country together in a matter of minutes—often seconds. Radio brings the most remote parts of the earth to us dozens of times every hour. Television brings people separated by thousands of miles face to face upon very short notice. All this assures immediate circulation of news, the sharing of ideas, and the creation of intimate acquaintanceship.

The *AYF Compass*, issued quarterly, will communicate both information and inspiration. It will serve as a tie of fellowship, bringing to

our splendid young people a sense of belonging and achieving through oneness of purpose.

The opportunities are limitless. Let everyone be a booster . . . a subscriber . . . a contributor . . . a reader.—H. E. NELSON.

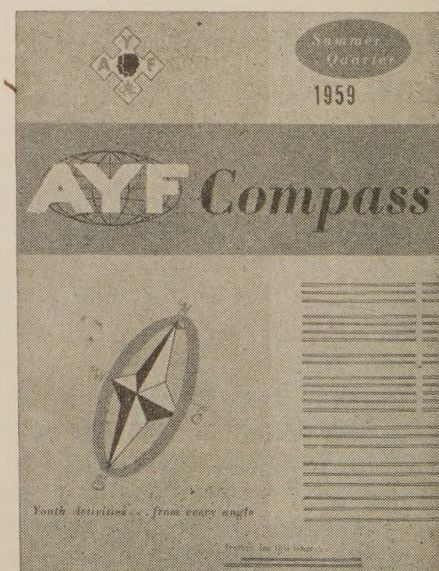
Subscription Campaign Supplies

Pastors attending the General Council gathering of The Christian and Missionary Alliance at Buffalo received a free copy of the *AYF Compass*, along with materials for conducting the *AYF Compass* subscription campaign which is now in progress. We have mailed these materials to those pastors not able to attend the Council, so that every pastor should have these materials in his possession. We urge our AYF leaders to contact their pastors for this material if they have not already seen it.

The subscription campaign materials contain instruction for conducting a campaign in the local church. There is material for display on your bulletin board, along with order forms for sending in your subscriptions.

The future of a national youth paper in our movement is dependent upon the support of all our churches and AYF organizations. We are counting on you to subscribe and to get your friends to subscribe.

The new "AYF Compass" is a "must" for all AYFers. Single copies, 25 cents; one year's subscription (4 issues) \$1.00. Send for your first copy at once . . .





Continued Expansion in the Philippines

It was a joy for us once again to have Dr. and Mrs. H. L. Turner in our conference for several days. As he spoke of our Alliance fields we were given greater insight into our work as a whole and are enabled to pray with better understanding. Messages of two of our national brethren, Rev. F. de Jesus, president of the National Church, and Rev. G. Dimaano, treasurer, were also informative and beneficial. We are sure that this coming year will see us enjoying a closer bond of unity in our God-given commission, that of making Christ known and establishing the Church.

This past year we have experienced many hard testings, physically and spiritually, and yet God has also wrought many victories, proving to us again that "greater is he that is in you, than he that is in the world." A year ago one of our missionary children, Ronnie Ruhl, suffered serious injuries as a result of a fall, but praise God that each report received concerning him indicated continual progress and his latest test showed him completely recovered.

In spite of drought and plagues of locusts and rats in parts of our southern islands this past year, the Ebenezer Bible Institute has a record enrollment of 160 students. Many improvements have been made on the school grounds. In the vacation period the campus provided ample accommodations for both the Filipino youth conference and the Chinese youth conference.

During this past year the lay-workers' institutes also experienced new growth in the number of stu-

dents enrolled in previously established institutes and also in the opening of new institutes in the East Cotabato-Davao area.

New advances were also made in pioneer work, with the allocation of one of our missionaries and also a national worker to the pagan Tagabili tribe. Response among these pagans has been very rewarding and this new field promises to be most fruitful under God's continued direction and enabling. Another advance was made with the opening of a new mission station at Batu Batu in Southern Sulu. This was an extension of our work among the Moslems. Although these people are not as responsive to the gospel, we trust that in the years to come we will see those who will accept Jesus Christ not only as prophet but as Lord and Saviour.

We are rejoicing over the approval of Manila as a key city project. This continually expanding work has already outgrown its present location. It is having a far-reaching ministry through the many extension classes in various suburbs of the city and among the thousands of students studying in this great metropolitan center. There are many problems yet to be faced in this advance, one of which is the securing of a strategic location for building the church, but we are looking to God who doeth all things well for the working out of these matters.

While we rejoice in that which God has done in this past year, we are looking forward to another year

of continued expansion and working toward the completion of the Bride of Christ.—AGNES BIRREL, MRS. R. R. HESS, MRS. J. O. JOHNSON.

Prayer from a Transformed Heart

By MRS. GERALD CONN, Ecuador

Today I heard an Indian pray. His prayer was but one among many in an ordinary Wednesday afternoon prayer service. But as he prayed my heart was deeply stirred!

It was a humble, earnest prayer, full of thanks from beginning to end. His voice was vibrant and betrayed his tears. Yet he spoke softly and simply. From a full heart he expressed his gratitude to Jesus Christ who had suffered in his place, bearing the punishment for his sin, giving him life eternal. There was no begging for personal desires, but rather thankfulness to God for His daily provision and care.

The words spoken with so much feeling were those of a man perhaps in his fifties. His irregular features bear the crisscross markings made with a permanent blue dye commonly seen on the older Indians in this area. An ordinary Indian face he has, much like any other except for the new light in his eyes.

As he prayed there came before me a picture of former days. I had seen his face when, under the influence of strong drink, he poured from his lips a different type of words. In those days it had seemed that the Word of God would never

Philippine missionaries in conference during visit of Dr. and Mrs. H. L. Turner



penetrate his darkened heart, although he had heard it preached for years. How many times in those early days when we had first come to the jungle we felt brokenhearted and wept because it seemed impossible to penetrate the barriers to the hearts of these people. But the moment came when a ray of light and truth pierced his hard heart, and he was transformed into a child of God. What a joy to hear him now communing with his Father, and how happy I was for the opportunity of being there to hear this expression of praise.

And again I thought of other days gone by—days in my youth when I was so near to being tripped into sin, and how God so wonderfully preserved me. I remembered occasions when I was tempted to walk in other paths, but God so persistently and firmly directed me in His way.

How happy I was that He had brought me to this place and to this day—even to the joy of this moment in listening to this prayer. What if I had taken my life out of His hands and chosen to walk in my own ways? This Indian might never have come to know the joy of salvation, and I would have been responsible for the loss of his soul. The thought made me tremble. How glad I am that I came, and that I could hear his prayer today.

O God, that young people in their hour of decision may choose Thy way! O that they too may have this same holy pleasure! Grant that they be not guilty of losing some soul!

Perhaps some may say, "But it means sacrifice." I would answer, "No. In such a moment as this anything that might be termed sacrifice is swallowed up and counted as naught in the immeasurable joy of hearing but one Indian pray." I thought: If I should never hear another, just to have heard this one prayer is worth all the years of study and preparation, all the lessons learned in the hours of trial, all the days of walking step by step in faith, all the sorrowful farewells, all the struggles and heartaches, all the days of endless labor and sleepless nights. *Thank Thee, Father, for the supreme joy of hearing a voice—that of a once lost heathen soul, now transfigured into that of a precious son of God—praising Thee for what Thou art!*



Four young Filipino missionaries supported by the Zamboanga Evangelical Church took part in the church's third missionary convention and reported on their work. A couple is engaged in literacy work; one young lady directs the Sunday school program throughout the field and another works among young people and children in Manila. Young people of the church assisted in the missionary rally.

Philippine Churches Have Missionary Vision

The third annual Missionary and Bible Convention was held April 5-12 in the Zamboanga Evangelical Church. Rev. Edwin Spahr, missionary from the Grace Christian Church and High School in Manila, brought deeply spiritual Bible messages each evening with a strong appeal to full discipleship and committal to the Lord's will.

The four Filipino missionaries supported by the church were present and brought reports and challenges from their fields of labor. One couple is engaged in literacy work among pagan tribes. A lady worker is responsible for Sunday school promotional work throughout the field. She organizes and conducts Sunday school conventions and helps individual churches improve their Sunday schools. Another lady missionary is working among young people and children of Manila and also ministering in some places outside of Manila.

In addition to the support of these four missionaries, the Zamboanga church contributes to the national church to support other workers.

The closing night of the convention an appeal was given for young people to yield their lives to the

Lord for full-time service. Seven young people and one married couple responded. The missionary pledge goal for the 1959-60 year was set at pesos 6,700 (\$3,350 US).

Giving for missionary projects was begun in the Zamboanga church in 1950 with a missionary program in the Sunday school and monthly offerings. However, the first missionary convention was not held until 1957, at which time the church instituted a year-round missionary program for all departments of the church. This was the first such missionary convention held in an Alliance church in the Philippines. Missionary giving for the past two years has averaged about pesos 5,000 (\$2,500) a year.

The Jolo church is another missionary-minded church which has been taking annual pledge offerings at their New Year's Eve services for about ten years. However, their first missionary convention was held in February of this year with Rev. A. J. Herbert as the speaker. Young people from the church presented stirring missionary readings and challenges. The missionary goal set at this convention was pesos 4,444 (\$2,222). The offerings received from the Jolo church are used principally for the support of workers in Sulu.

Military Chaplains— a New Ministry

By REV. FRANKLIN IRWIN, Viet Nam

The delegates to the district conference of the Vietnamese National Church listened intently as the bronzed young army officer stood before them giving his testimony.

This is what he said: "A few days ago I was informed by my commanding officer that I was to be in charge of a group of Christian military men who were going to attend a church conference in Nhatrang. At the time I wondered why I, a Buddhist, should be chosen. I decided that when we arrived in Nhatrang I would tell the soldiers, most of whom had their families in Nhatrang, that they were here to attend the conference, and not just on leave to visit their families. Because I wanted to be sure they obeyed orders I brought them to each service. As I listened to the sermons I began to realize that the Christian doctrine is not something merely on the surface of life. It is the work of God in the heart. . . ."

The officer then enumerated the points of the first message of the conference, which had impressed him deeply. This was the first contact this young Buddhist had had with Christianity, and he found it to be the truth. He believed on Christ and now was testifying publicly. His opportunity to hear the gospel had come about through the work of the army chaplain in his area.

The Protestant Chaplains Corps was officially organized on October 12, 1958, after three years of negotiation with the government of the new republic of Viet Nam. Four chaplains were commissioned—a head chaplain, one for Saigon city, one for the south and one for the central area.

They had three major aims: First, the contacting of every Christian in the armed forces. It took three months to do this. Second, the development of the spiritual lives of these men. This entailed setting up offices and enlisting aids to help with the correspondence which averages five hundred letters a month and comes from both believers and inquirers among the military personnel.

The third aim of the corps is to

establish chapels in army camps and hold preaching services wherever possible. At present, aside from the preliminary work of organization, the ministry is mainly one of personal witness.

Pray for these four Vietnamese

chaplains. Their sphere of service is new and unfamiliar; it is often discouraging. Pray that the Lord will give them added unction as they seek to bring the message of Christ to those in the service of their country.

In Red China Today

In view of the article in our last issue, "China, Communism and the Church," the following news will be of special interest to ALLIANCE WITNESS readers. It comes to us from the Far East News Service.

On April 27 Miss Helen Willis arrived in Hong Kong, the latest missionary to be expelled from Red China. In mid-April Miss Willis was brought to trial and convicted on charges of being a Rightist, helping a pastor, slandering the People's Government and circulating the books of Wang Ming Tao. As a result her bookroom was confiscated and she was ordered to leave the country. The following are some of Miss Willis' revelations of present conditions:

Wang Ming Tao, China's best-loved pastor, underwent such bitter torture and anguish that his mind failed him, and he signed a confession. Released from prison, he kept saying, "I am Judas." Later on, as he recovered his strength and mental faculties, he returned to the authorities and renounced his confession. As a result of this courageous conviction Pastor Wang and his wife are back in prison again.

Some of the finest pastors have weakened their stand under constant pressure. This past year Shanghai's 150 churches were consolidated by the government into 20 state churches. All too often sermons are political speeches, stressing love for the state. Pastors cannot pray during visitation. One of them confessed to Miss Willis, "We have to tell lies or we won't get through."

Many young people have maintained a clear witness at great personal cost. Key students have been reduced to campus servants because of their stand for Christ. When they separate they say to each other,

"We may meet inside [prison] next time." Some have been sentenced to eight or ten years in work camps, but maintain their radiance.

One imprisoned pastor could get out of prison if he would stop praying, but he refuses to do so. The police claim that his praying shows he is mentally unbalanced and not fit to be released. Another was severely criticized for a written request for prayer for China's deliverance from spiritual darkness. The Reds insist that with Communism's light China cannot be in darkness.

Any minister who remains true is either under attack or under careful surveillance. The C.I.M. and Hudson Taylor especially have been attacked very bitterly. Miss Willis had to burn her Chinese prayer list so as not to endanger those for whom she was interceding.

There is growing unrest. Though oppression increases the church seems to grow even stronger in some quarters. Just before Miss Willis left a note came to her saying, "You are getting out just in time. We are expecting war." What was meant Miss Willis is not certain. But she is confident that God will preserve a strong remnant in China, in spite of all Communist efforts.

The parting words of one Christian, who came to see her off against her strong urging, were, "We are still looking for revival." These words seem to characterize a strong and faithful segment of the Body of Christ which resists compromise in Mao's China today.

General

Pray that all the national churches will become strong in the Lord. This will include their becoming financially independent of foreign support for their pastors, their becoming burdened to carry the gospel to their own people with love and compassion, their exercising the responsibilities of administering church affairs.

India—Marathi

Each church is now taking up the burden of supporting its own pastor. The period of adjustment will not be easy but it can be a rewarding experience for the Christians as they see God work on behalf of the church and the pastor. . . . During August the Women's Bible Training School will give concentrated literacy courses, as well as courses in music and hygiene, in the villages. There will be a week of special classes on the Holy Spirit, taught by Rev. F. W. Schelander. Pray that this intensive effort will result in more effective and efficient workers. . . . Miss Janet Woehrer, who has been ill with infectious hepatitis, is still in need of prayer.

Gabon

Pray for guidance in opening a mission station at Moanda in the Franceville area. Suitable property must be found. . . . Pray for the Christians at Imeno in the Mbigou district who have recently finished their church. They desire to be better able to meet the needs of their district. The evangelist in this village, Joseph Ndagula, needs prayer for wisdom and guidance as he preaches daily to his people.

Viet Nam

Several more cities have been added to the radio outreach in this country. The local information halls take the taped gospel broadcasts and play them over the city's loud-speaker system. In every place where this is being done, the people of the area are showing a new interest in the gospel. Pray that many will be added to the church through this ministry.

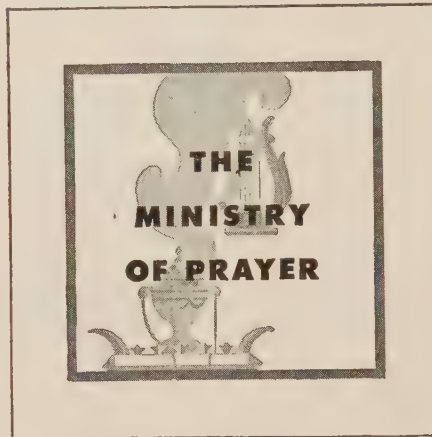
Tribes of Viet Nam

Praise God for the conversion of the first Hre tribesman. For some time Rev. and Mrs. K. A. Swain have been praying for a contact man. This convert represents the first fruit among this tribe since the opening of the new station at Minh Long (8/27/58 issue). . . . A survey trip has just been made into the territory east and north of Kontum in the Dak To and the Dak Sut area. Pray for God's direction in the choice of a location for a station to reach the Sedang and related tribal groups located in this territory.

Cambodia

Rev. and Mrs. Samuel Mok, Chinese workers in Battambang Province, will appreciate our prayers at this time. Several months ago, at the birth of their third daughter, an abnormality

was detected which required early surgery to sustain life. While the doctor was performing the operation, the baby's heart stopped and a second incision had to be made to massage the heart. The original operation was then completed, but several hours later the baby went to be with the Lord. The parents, although sorrowing, are experiencing victory in the Lord. Pray for them as they continue in His service.



Laos

A decision has been made to go ahead with plans to erect a two-wing, ten-room dormitory, with kitchen and other facilities, for the Bible school in Xieng Khouang, though the funds on hand for this project are considerably less than half the estimated total cost. It is urgently requested that prayer be made that gifts will come in sufficient to finance the entire project, estimated to cost around \$12,000 US. The Bible school should reopen in September. There are eighteen students who should return for the second year of study, and over twenty prospective students have signified their intention of applying for entrance. In addition, there is a class of six couples, now out in the work, who should return to finish the second half of their third year of studies. Manifestly, the new accommodations will not be adequate to house all who should be in school this fall. Again temporary steps, such as renting, will have to be taken to meet the pressing need of training nationals for the service of the church and for the work of the Lord in Laos. The present dormitories, built of temporary materials, are falling apart and cannot be used. Pray about this urgent need.

Colombia

Felicindo Angule, a student worker, will be visiting the coastal region during these months. He will need much wisdom and the anointing of the Spirit. . . . Pray, too, for Angule's wife, that she may be willing to accompany him and to be a spiritual help also. . . . More workers could be employed in this coastal region. . . . Pray for deliverance for a demon-possessed woman, the wife of a faithful believer on the coast.

Thailand

Mrs. J. I. Perkins has been given free time over the Udon radio station for four radio programs a week in English. The lessons are from the Bible. Also a Bible quotation is given, and Christian songs are sung by the children. . . . At Rembeuk (Surin station) three newly baptized men are now taking turns giving the Sunday morning messages. They are finding the *Topical Textbook* invaluable. Pray that the Christians there will soon be able to build a chapel.

Ecuador

Francisco Andi, Indian pastor and present administrator of the Pano mission station, is having a blessed ministry amongst his own people. He has recovered from the threatened relapse into tuberculosis, praise the Lord (9/24/58 issue). He will be conducting an evangelistic campaign with a sister society at Calderon in the mountain region the second week of June. . . . Pray for the Bible institute students now on vacation, that God's call and provision may be very real to them.

Peru

The young people of the Chimbote church have recently organized and are now holding their own meetings. They are making plans for house-to-house visitation work and other projects. Your prayer help is requested that they may successfully carry out these plans with the help and blessing of the Lord. . . . The Chimbote church has suffered the loss of a faithful follower of Christ. Rosa Armas accepted Christ a few months ago. Her constant prayer was that her seven children would be saved; however, she was instantly killed in her kitchen when an adobe wall fell on her and on her aged mother, who died a few hours later. Prayer is requested for the husband who is still new in the faith and for the other members of the family who feel this loss keenly.

China—Hong Kong

Pray for the first national church conference to be held early in July. A self-support program has already been begun, but pray that God will give strength to the national leaders to start new work.

Lebanon—Syria

Pray for the church building project in Jordan. The Jordan government requires a permanent church before our national committee can have official recognition and registration with the government. The work is soon to begin on the Mafrak building. A portion of the money necessary is on the way. Pray for the need to be fully met. Buildings are to be erected next in Amman and Kerak, in turn. . . . Continue to pray for the means necessary for the purchase of property in Damascus. About one fourth of the amount needed is now on hand. Like Jordan, this building project is required by the Syrian government.



On Furlough

Miss Dorothy J. Thomas, R.N., arrived from Belgian Congo May 24. She has completed her first term.

Rev. and Mrs. M. S. Amstutz and children, Carolyn, Mark, Nelda, Samuel and James, arrived May 26 from Chile. They have completed their second term.

Misses Marie A. Abramson and Marie A. Freligh arrived May 27 from Sudan-Upper Volta, Africa. They have completed six terms on the field.

Rev. and Mrs. R. P. Possiel arrived in New Orleans on May 26 from French West Africa, having completed their sixth term of service.

Rev. and Mrs. George C. Klein arrived in New York on June 2 from Gabon where they have completed their fourth term.

Miss Ann Droppa arrived in New York on June 3, having completed her second term in India.

Rev. and Mrs. L. W. Cole and sons, Leslie and Robert, arrived from Ecuador May 21. They have completed their second term.

Miss Leona A. Tieszen arrived May 22 from Ecuador, having completed her first term in the Alliance Academy in Quito.

The New Generation

To Mr. and Mrs. Herbert Garland, Ashcamp, Ky., a son, Jeffrey David, on April 16.

To Rev. and Mrs. George Gruen, Upper Darby, Pa., a son, Stephen James, on April 30.

To Rev. and Mrs. Clarence Wulf, Hollywood, Calif., a daughter, Catherine Elaine, on April 5.

To Rev. and Mrs. Gerald D. Wells, Phoenix, Ariz., a daughter, Deanna Lynn, on May 13.

To Rev. and Mrs. O. J. Kaetzel, Laos, a son, Jonathan William, on May 15.

To Rev. and Mrs. Richard Schnorbus, Foxboro, Mass., a son, Richard Kent, on May 8.

Letters

A Thank You

Please accept my sincere thanks for the subscription to THE ALLIANCE WITNESS. It has been such a blessing for the past thirty-six years. After I read it I usually pass it on to the rescue mission here.

May God bless all those who make it possible for those who would not be able to subscribe to still enjoy the wonderful sermons and spiritual help—plus all the news from the mission fields.—Maryland.

• The letter printed above is representative of those that often come from individuals who have received free subscriptions to THE ALLIANCE WITNESS. We receive many requests from persons who are unable to subscribe to the magazine. Often they have taken it for years but because of reduced income cannot afford even this extra. Requests also come from individuals abroad who cannot export money. And many requests are received from national Christian workers in foreign countries who cannot afford a subscription.

THE ALLIANCE WITNESS is happy to send these subscriptions. They are made possible by the gifts of our readers who contribute to our Free Fund.

This fund is constantly being drawn upon and we would be grateful for contributions. Gifts may be addressed to THE ALLIANCE WITNESS, Third and Reilly Streets, Harrisburg, Pa., designated for the Free Fund.

Thanks!

... for the article in the May 6 issue by Dr. Chester E. Tulga, "Contemporary Christianity Is Sick."—REV. FREDERICK HENZLER, Alexandria, Va.

How I do thank you for giving us the exceedingly precious articles from the old masters, such as that by Johannes Tauler (May 20 issue).—Mrs. E. R. Cross, San Diego, Calif.

To the Fields

Miss Blanche E. Palmer sailed from Vancouver, Canada, on May 16. She is returning to the Philippines for her fourth term.

Rev. and Mrs. P. C. Haagen and children, Ada, Alice and John, sailed from New York May 22, returning to India for their third term. They will be stationed at the Bible school in Medabad, Gujarat.

Rev. and Mrs. G. W. T. Miess and children, Miriam, Thomas and Sarah, sailed from New York May 22, returning to Thailand for their third term. They will be stationed in Bangkok. Their elder son, Samuel, is remaining in the homeland.

Miss Rosalie E. Robel sailed from New York May 29, returning to Ecuador for her sixth term. She will be stationed in Guayaquil.

Miss Astrid E. Pearson left Miami by plane May 29, returning to Ecuador for her third term.

Miss Joanna E. LeRoy left Los Angeles by plane on June 2, returning to Indonesia for her fifth term of service. She will be stationed in Bandung to work in the publication department.



B. E. Palmer
Philippine Islands



J. E. LeRoy
Indonesia



R. E. Robel

Ecuador



A. E. Pearson

Rev. and Mrs. Paul C. Haagen and family, India



With the Lord

William J. McAlister, member and elder of the Yonge Street Alliance Tabernacle, Toronto, went to be with the Lord May 9 after an emergency operation. He had assisted in serving Communion the preceding Sunday morning and was present in the midweek prayer meeting the Wednesday before his death. At that service he led in fervent supplication for the requests that had been voiced and for the needs of the church and pastor.

Mr. McAlister was highly respected, both in church circles and in public life, for his exemplary Christian character. Serving thirty-eight years as a policeman, he had risen to the post of Chief Inspector in the Metropolitan Toronto Police Department. His love for Christ and his passion for souls led him to be busy at every opportunity for the Lord. Gifted with a strong, clear voice and a remarkable flow of language, he was continually being invited to speak in pulpits and gatherings in Toronto, in nearby Canadian cities and across the border in the United States. On many occasions, at the request of the superintendent, he filled vacant pulpits in the District. His active Christian life and service, together with his efforts to establish a Christian Policeman's Association, earned for him the title "Parson Policeman." He was instrumental in the conversion of many of his associates and in urging them into active service in their churches and communities.

Led to see his need of Christ by Iris Wishart, who later became his wife, he was soundly converted in the Clark-Bell evangelistic campaign in the old Christie Street Tabernacle. He took an immediate stand for the Lord, witnessing publicly in open-air meetings.

Mr. McAlister will be remembered for his address of welcome to the 1950 General Council in Toronto. Representing the officials of the city, he gave the customary greetings, then launched into a ringing testimony of his experience of salvation. A wave of blessing swept over the delegates, punctuated by many a warm "Amen" and "Hallelujah."

The funeral service was conducted in the Yonge Street Tabernacle, with the pastor, Rev. L. Latimer Brooker, in charge. Rev. Nathan Bailey, Vice-President of The Christian and Missionary Alliance, assisted in the service, reading Scripture and offering prayer. Dr. Oswald J. Smith, pastor of the Tabernacle at the time of Mr. McAlister's conversion and now pastor-emeritus of Peoples Church, spoke of his Christian life and service. Mr. Brooker brought a brief message. The service was attended by high officials from all departments of the city and by scores of friends from all walks of life, filling the church to capacity. Uniformed police stood at attention as an honor guard, while others attended in uniform as honorary pallbearers. A police escort guided the procession across the



Rev. and Mrs. G. W. T. Miess and family, Thailand

city to the cemetery and stood at attention for the burial service.

Surviving are his widow and two daughters, Miriam and Mrs. Neil Rogers.

Missionary Deputation

Rev. D. C. Kopp, superintendent of the Western Pennsylvania District and former missionary to the Congo, left New York May 27 to visit the Congo field. This year marks the seventy-fifth anniversary of Alliance missionary activity in that land. Mr. Kopp will represent the Society in ministering in the Diamond Jubilee Anniversary. He plans to return July 19.

Lantana (Fla.) Church Shows Progress

The Community Church of Lantana, Fla., affiliated with The Christian and Missionary Alliance, has shown great progress in the past three years, as indicated by its new building, dedicated late in 1958. The church, built from plans loaned by the Central Alliance Church, Miami, Fla., will seat 510 persons. It was built and furnished for \$42,000. In the past three years the Sunday school has grown from an average of 113 to 230 per Sunday,

while the missionary giving has jumped from \$650 a year to \$7,332 per year. Until recently this church was the only one in a community of 3,000 people. Rev. Hann Browne is pastor.

Missionary-Evangelistic Emphasis

Rev. Cecil R. Thomas recently conducted a ministry of evangelism in the church in Jamestown, N. Y. The presence and power of the Holy Spirit were in evidence from the first service, and there was a response to every invitation given. Individuals were saved and many were quickened and deepened in spiritual life.

Mr. Thomas' ministry included an effective missionary emphasis, with two services given to slide lectures presenting the needs of our fields of New Guinea and the Philippine Islands. His ministry of music, using some of the old gospel songs, added much to the blessing and spiritual tone of the services. Rev. Harold C. Hill is pastor in Jamestown.

New Church in the Capital

The Southeast Washington, D. C., Christian and Missionary Alliance

(Continued on page 19)

Community Church (affiliated C. & M. A.), Lantana, Fla.



Sunday

PSALM 103:1-14 (verse 3).

The psalms of David record many afflictions. But God is always the deliverer, and God alone. The psalmist looks to heaven as directly for healing as he does for pardon. . . . And it is a complete healing, all his diseases. . . . But here, as in the case of Job, there is an intimate connection between the sickness and the sin, and both must be healed together.—A. B. SIMPSON.

Monday

MARK 6:30-44 (verse 31).

The Lord Jesus was concerned for the physical well-being of His disciples. When the people kept them so busy that they had no time for proper meals, Jesus considerably urged them to "come . . . and rest a while." The only vacation which will rest and refresh the Christian satisfactorily is the one taken in companionship with the Lord Jesus. Even an interrupted vacation, such as theirs was, will result in blessing when hallowed by the presence of Him who created the body, and who has power to recreate it.—GEORGE H. SEVILLE.

Tuesday

EXODUS 4:1-12 (verse 2).

John Bunyan was thrown into prison; Walter Scott was a cripple; Abraham Lincoln was born in poverty; Theodore Roosevelt was terribly afflicted with asthma, and Toscanini played second fiddle in an obscure South American orchestra. God is ready to use anyone who is usable. The world may consider us fools, but it is God's opinion of us that really counts. And if the Lord ever permits affliction to come into the life of a Christian it is always for some wise purpose.—GOSPEL BANNER.

Wednesday

DEUTERONOMY 33:20-29 (verse 27).

*God ever cares! Not only in life's summer,
When skies are bright and days are long
and glad:*

*He cares as much when life is draped in
winter,
And heart doth feel bereft and lone
and sad.*

*God ever cares! And time can never
change Him;*

*His nature is to care and love and bless;
And dreariest, darkest, emptiest days afford
Him*

*But means to make more sweet His own
caress.*

—J. DANSON SMITH.

Thursday

JEREMIAH 44:18-23 (verse 21).

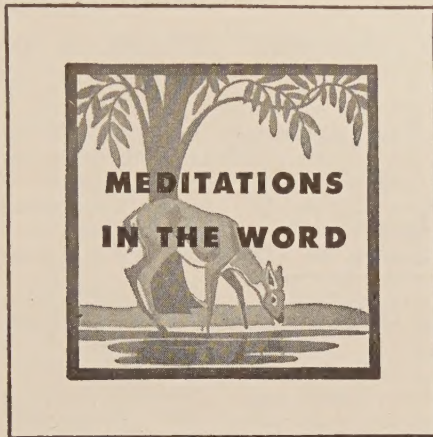
"Like father, like son" could well be applied to this sinning remnant as they rebelliously sojourned in the country from which God had delivered them. "Our fathers and our mothers did it and prospered! Who are we that we should not follow their example and obtain, or retain, good unto ourselves?" Thus they reasoned with their perverted minds. When parents set an evil example they never know to

what lengths their posterity will go!—PAMEII.

Friday

PSALM 40:1-11 (verse 8).

To bring the believer wholly into the will of God is, perhaps, the Holy Spirit's hardest task. Self-will is latent in every one of us and is always bursting into rebellion. The only cure for it is a deliberate choice to do God's will in all things at all times and at all costs. It is to have one's heart firmly fixed upon the doing of God's will as the rule for daily life and to permit no exception to the rule.—RUTH PAXSON.



Edited by EDITH M. BEYERLE

Saturday

ROMANS 12:9-21 (verse 17b).

Some years ago a business house was picketed, unfairly picketed according to both employees and employers. Nevertheless, the management refused to be hateful. Instead, the officials served doughnuts and coffee to the picketers at the curb. They inserted an ad in the local paper which started out something like this: "Our picketers are the friendliest bunch we know." The picketers laughed and put away their placards. "Who can hold out in the face of love like that?" one of them said.—AUTHOR UNKNOWN.

Sunday

1 THESSALONIANS 5:18-28 (verse 23).

We sometimes find that a skillful scientist can restore from a few fragments of fossil bones the entire anatomy of some extinct animal that ages ago roamed the primitive earth. So from the few fragments of apostolic teaching that are left us we may reconstruct the ideal of Christian life in the Early Church, and find a high and perfect standard of Christian experience of holy living fitted to instruct, attract and inspire us to holy imitation.—A. B. SIMPSON.

Monday

JOHN 4:14-24 (verse 24).

Love, devotion and humility—that is worship! Worship isn't sitting in a church pew. Worship is having love and devotion for the Person of the Lord Jesus. Worship can be in your life every moment of the day and every moment of the night—in your every waking moment. Love, devo-

tion, humility, faith, prayer and praise together make up worship. How far we have strayed . . . from purity of worship. Worship is devotion to the Person of the Lord Jesus.—EDWARD DREW.

Tuesday

MATTHEW 7:1-12 (verse 12).

King Peter the Great would not permit people to speak ill of others in his presence. He would interrupt with words somewhat like this, "But has he not a bright side? Come, tell me, what have you noticed as excellent in him? It is easy to splash mud; but I would rather help a man to keep his coat clean." We might add that when a man is slipping it is easy to push him down, but the Christian way is to lift him up.—EXCHANGE.

Wednesday

GENESIS 24:12-21 (verse 17).

*A crumb will feed a hungry bird,
A thought prevent an angry word;
A seed will bring forth many a flower,
A drop of rain foretell a shower;
A little cloud the sun will hide,
A dwarf may prove a giant's guide;
A narrow plank a safe bridge form,
A smile some sinking spirit warm;
Oh, scorn not, then, the trifling things—
—A little love much joy brings!*

—DOROTHY DIX PORGES.

Thursday

1 PETER 1:13-25 (verse 22).

You little think how much the life of all your graces depends upon your ready and cordial obedience to the Spirit. When the Spirit urgeth thee to secret prayer and thou refuseth obedience; when He forbids thee a known transgression and yet thou wilt go on; when He telleth thee which is the way and which not, and thou wilt not regard,—no wonder if heaven and thy soul be strange.—RICHARD BAXTER.

Friday

JEREMIAH 33:1-11 (verse 3).

"I will show you hidden things" (marg.). To the believer who hides himself away with God, as the Shulamite maiden in Song of Solomon 2:14 hides herself away in the "secret places of the stairs" (or "ascent"), is granted the privilege of being shown the hidden things of God—things behind the scenes, so to speak, as was Daniel (Dan. 10:4-13). "The secret of the Lord is with them that fear him," and that godly fear is manifested by prayer. God has many hidden things He will share with those who will take the time to listen.—PAMEII.

Saturday

ACTS 9:1-15 (verse 6).

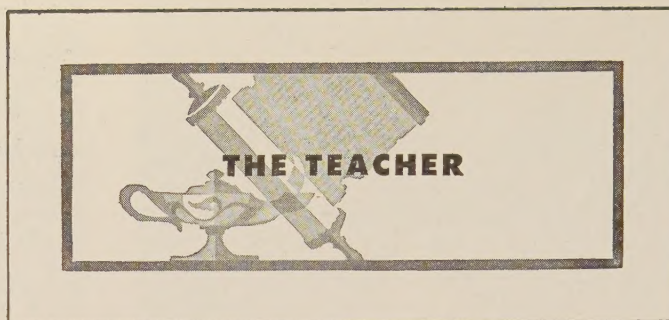
It is said that life works itself out in conduct and action. Like Paul, we should realize that when Christ knocks at the door of our heart we should at once open to Him. This is what Paul did. To Jesus' question he at once answered, "Lord, what wilt thou have me to do?" When a man learns the will of God and fashions his life thereby, he has learned the deepest secret of the universe and found the truest satisfaction.—GOSPEL HERALD.

June 21, 1959

LESSON TEXT—
2 Chronicles 19:4-11

GOLDEN TEXT—
2 Chronicles 19:7

DEVOTIONAL READING—
2 Chronicles 20:5-12, 18-21



By Harold J. Sutton

June 28, 1959

LESSON TEXT—
2 Kings 11:4, 9-12, 17-19,
21; 12:2

GOLDEN TEXT—Malachi 2:7

DEVOTIONAL READING—
Psalm 72:1-7, 18, 19

Jehoshaphat, Wise King of Judah

Jehoshaphat's reign of twenty-five years was a bright epoch in the history of his country.

I. GOOD GOVERNMENT (2 Chron. 17:1-7).

National prosperity is determined by morality and this is dependent on religion.

1. *His heritage* (v. 3). Jehoshaphat put a good heritage to use. We owe something to those who follow. Let us look well to the memories we give them. But a large measure of responsibility belongs to posterity too. Happy is he who can follow parental example and divine commandments at the same time. Parents cannot do it all. The words "sought" and "walked" (v. 4) reveal interest, choice, determination and obedience.

2. *His history*. (a) Personal (vv. 3, 4). Baal (the sun-god) figured in idolatrous worship and nearby Israel had become ensnared. But Jehoshaphat was prepared to be different. Conviction and principle, not convenience and popularity, were his motivations. (b) National (vv. 6, 7). To destroy was not enough; the vacuum must be filled. The commission of sixteen could not convert. It could demonstrate the way of God. There is always something for each to do.

3. *His honor* (v. 5). Here Old Testament truth accompanies New Testament teaching (Matt. 6:33). Jehoshaphat sought and walked; therefore (mark it) "the Lord established the kingdom . . . ; and all Judah brought . . . presents."

II. INSTRUCTIVE GOVERNMENT (2 Chron. 17:7-9).

Jehoshaphat determined to establish a general system of religious instruction based on "the book of the law of the Lord" (cf. 2 Chron. 15:12, 13).

1. *Personnel*. Five princes (court officers) were to instruct the people as to civil duties; nine Levites would emphasize ceremonial aspects; two priests would teach matters involving man's relation to man (vv. 7, 8). Thus the moral, ceremonial and practical phases of life would make their contribution.

2. *Program*. There was instruction and demonstration. The "book of the law" was the textbook: promises, prohibitions, revelation and inspiration. The response was overwhelming: "The fear of the Lord fell upon all . . . they made no war." Even some of the Philistines and Arabians were converted (v. 11).

III. EQUITABLE GOVERNMENT (2 Chron. 19:4-11).

"Now Jehoshaphat had . . . affinity with Ahab" (18:1). And all the woes of chapter 18 stem from this. Jehu rebuked the king (19:2), softened the rebuke (v. 3) and (v. 4) the monarch became a missionary-at-large to testify of his recovery from the snare (1 Kings 22).

Jehoshaphat established:

1. *Local courts* (v. 5), for cases wherein sense, righteousness and principles of justice were sufficient.

2. *A high court* in Jerusalem for cases not resolved by the lower courts (v. 8). This practice was founded on Exodus 18:19-26 and Deuteronomy 17:8-13. The presiding judges were the chief priest and the king's overseer (v. 11). The former would adjudicate religious matters; the latter, civil. The king's instructions were the same to the judges of both courts (vv. 6, 7, 9-11).

Priest and King in Judah

Jehoiada, the priest, had played his part well in the preservation and concealment of the king's son (vv. 1-3). At the seventh year he presented the young king Joash.

I. CONVOCATION (2 Kings 11:4).

Here begins a series of moves calculated to place Joash on the throne. The plan could not succeed unless *the soldiery* cooperated. *The Levites* (2 Chron. 23:2), too, were vital. These controlled the nation's religious life. *The civil authorities* represented the last link in the chain.

II. CORONATION (2 Kings 11:9-12).

Mark the careful and cautious planning: (1) *Priesthood*, "Jehoiada . . . dismissed not the courses" (2 Chron. 23:8). The more priests on duty, the better. (2) *Protectorate*, captains, spears, shields, guards, weapons (vv. 10, 11). The man of God left nothing to chance. Refreshing, isn't it? (3) *Populace*, "All the people shall keep the watch of the Lord." Patriotism and piety were united in holy wedlock. (4) *Prince*, "The crown . . . (and) testimony . . . God save the king" (v. 12). Crown and law go together.

III. COVENANT (2 Kings 11:17-19).

Again Jehoiada came to the fore. He saw to it that the covenant was ratified by both ruler and ruled (v. 17). Here was the renewal of the national covenant (Ex. 19:5; Deut. 4:5, 6; 27:9). The result was: (1) *Moral reconstruction*. Baal altars and images they broke thoroughly (v. 18). Covenant-keeping is negative, too. When God comes, some things must go. (2) *Spiritual revival*. "The priest appointed officers [responsibilities]" (v. 18). When revival comes there are things to do and people to do them. The cure for most difficulties is found in revival (2 Chron. 23:18). (3) *National recovery*. "The people . . . rejoiced, the city was in quiet; and they slew Athaliah" (v. 20). The greatest of these facts was the latter (cf. 2 Chron. 22:10).

IV. CONSECRATION (2 Kings 12:2).

This involved: (1) *Personal rectitude*; he did right. The principle of rightness *within* was evidenced by rightness of practice *without*. (2) *Particular rectitude*; he did "right in the sight of the Lord." This was goodness where it counted. It was spelled out "in the sight of the Lord." (3) *Permanent rectitude*; "all his days." Not for a time nor a season nor a period of crisis, but "all his days." (4) *Perceptive rectitude*; "Wherein . . . the priest instructed him." Even a king has to be taught. Goodness is not a thing of chance.

OBSERVATIONS. The passage portrays the tremendous amount of good that can be done by one man. The record of Jehoiada is continued in Second Chronicles 24. There is no hint that he ever sought anything for himself. He just did what he could when he could. So may we. Any situation having moral content that it is within my power to change for the better, I am required so to do and will be held accountable therefor. Carry the principle into whatever area and upon whatever level; it holds.

The fallacy that "children are too young to know" is spiked here. This ancient monarch, under the guidance of his mentor-priest, began his march of goodness at the tender age of seven. And this amid the corruption of his times and the temptation peculiar to his place.

In this issue . . .

Have you read these articles?

"Milton, Thou Shouldst Be Living at This Hour"—page 3.

"Prayer from a Transformed Heart"—page 11.

"Why a Bible School for Indians?"—page 20.

Don't miss them!

THE ALLIANCE FAMILY

(Continued from page 16)

Church moved to their new location recently. They formerly met in the American Legion Post, but now have a new chapel and parsonage at 2315 Branch Avenue, S.E., Washington 20, D. C. The pastor, Rev. J. L. Stahl, will be pleased to receive the names and addresses of any Alliance friends living in the southeast area of our nation's capital.

Revival in Bowling Green, Ohio

Evangelist Clarence Shrier, of Ottawa, Canada, recently conducted two weeks of special meetings in the Alliance church of Bowling Green, Ohio. God honored the meetings, with individuals seeking the Lord throughout the two weeks. Rev. Clyde Hunter is pastor.

Valley Farms Church Broadcasts

The Casa Grande "Valley of the Sun" area is being reached by a broadcast from the Valley Farms Community Church, Valley Farms, Ariz., every Sunday morning over KCKY-Coolidge. This growing church is located in a community of only 239 persons. The pastor, Rev. Joel F. Winkler, writes that their missionary pledge has tripled this past year. A new Sunday school building is now under construction.

Pastoral Changes

Rev. J. Raymond Deitz, Montreal, Que.

Jerry G. Dunn, Official Worker, Omaha, Nebr.

Dale Grubb, Boise, Ida.

Rev. Vernon V. Hozey, Acting Pastor, North Elberta, Ala.

Rev. Robert Kurtz, Richey, Mont.

Rev. Raymond McAfee, Associate Pastor, Gospel Tabernacle, New York, N. Y.

Rev. F. J. Sauvé, Brantford, Ont.

Rev. R. L. Trivett, Florissant, Mo.

Rev. R. P. Turner, Locust Street, Akron, Ohio.

Don R. Gephart, Rockwood, Mich.

M. Grant Griebenow, Highmore, S. Dak.

Robert B. Reed, Frazeyburg, Ohio.

James H. Walker, Elizabeth, Pa.

William Wollett, Dundalk, Md.

Sectional Summer Conventions

SPRINGTOWN, PA. August 28-September 7. Speakers: Rev. David J. Evans, Dr. John Gates, Rev. Paul Ellenberger (Guinea), Mrs. R. J. Birkey (Hong Kong), Rev. and Mrs. Clair S. Bixler, youth and music; Miss Dorothy Hostetter, children.

For further information write to Rev. Gerald W. Welbourn, 634 N. 9th St., Allentown, Pa.

MILL CITY, PA. July 3-12. Speakers: Rev. John Klinepeter, Rev. E. H. Lewellen (India), Miss M. A. Abramson (Sudan-Upper Volta), Rev. I. Russell Clark, youth; Toccoa Falls Quartette.

For further information write to Rev. W. S. Corby, 1501 Wyoming Ave., Scranton 9, Pa.

SUNCREST, NEW BRIGHTON, PA. June 19-28. Speakers: Rev. Gordon Wisheart, Rev. E. H. Lewellen (India), Rev. R. S. Roseberry (Africa), Rev. Benjamin Jenkins, music.

For further information write to Rev. D. C. Kopp, P. O. Box 33, Punxsutawney, Pa.

EDINBORO, PA. July 31-August 9. Speakers: Dr. Glenn V. Tingley, Rev. G. Edward Davis, Rev. Ralph Herber (Sudan-Upper Volta), Rev. Benjamin Jenkins, song leader and youth.

For further information write to Rev. William McCart, 122 Rice Ave., Girard, Pa.

OLD ORCHARD BEACH, ME. July 27-August 2. Speakers: Rev. W. G. Weston, Rev. and Mrs. Richard Taylor (Viet Nam). The Carter Gospel Team, music.

For further information write to Rev. Stanley B. Harding, 1311 Washington Ave., Portland 5, Me.

Quotes from the Fathers

"The church which is not a missionary church will be a missing church—it's candle put out or perhaps its candlestick removed entirely from its place. As ministers and churches of Jesus Christ, our self-preservation is conditioned on our obedience to the great commission, 'Go ye'."—A. J. GORDON.

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Third and Reilly Streets Harrisburg, Pa.

Bob Tiger (left), Sioux Indian, and Benny Tonce, Minnesota Chippewa Indian, are preparing for Christian service at the Mokahum Bible School. ("Mokahum" means "sunrise.")



CARL VOLSTAD

Why a Bible School for Indians?

ONE of the few Bible schools established solely for Indians is Mokahum, located at Cass Lake, Minnesota. Here young men and women from Indian tribes of North America are receiving training for Christian service.

To a casual observer such a training school may seem unnecessary and even undesirable. Would not Indian young people receive a better education and gain a broader outlook if they mingled with students of other races? Shouldn't they be instructed on how to lead their people away from their seclusiveness? Should they not be encouraged to erase the distinctions between Indians and other peoples as quickly as possible?

Until recent years both missionaries and personnel of government agencies thought the answer to these questions was "yes." There was only one thing wrong; that policy didn't work. The Indians were not reconciled to the idea of racial extinction. Of the relatively few who did cooperate some have shown a native capacity for brilliant achievement on the white man's terms. The price they pay, however, is alienation from their people. Instead of becoming leaders among their kin they gravitate to the white man's cities to pursue the professions for which they have studied.

Mokahum is in the heart of a reservation. All its activities and ministries are related to the ways and thinking of Indians. A distinction is drawn between pagan practices and wholesome customs that are essentially Indian. Red men enlightened by the redeeming power of the Holy Spirit are the ones best able to lead in making the changes that must come. A spiritual transformation in their culture will enable the Indians to adapt themselves to the present day without losing their racial identity. The faculty and staff at Mokahum have this as their aim. Patience and sympathetic understanding are indispensable ingredients in such an undertaking.

An article in this issue of THE ALLIANCE WITNESS (page 6) tells what Indians themselves think of this new policy.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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